

**THE SPIRIT OF DEMOCRACY**  
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nications sent by mail must be post-paid.

## Evening Solace.

BY CARTER BELL.  
The human heart has hidden treasures,  
In secret kept, in silence sealed;  
The thoughts, the hopes, the dreams, the pleasures,  
Whose charms were broken if revealed.  
And days may pass in gay confusion,  
And nights in rosy riot fly,  
While lost in Fame's or Wealth's illusion,  
The memory of the Past may die.

But there are hours of lonely musing,  
Such as in evening silence come,  
When, soft as birds their pinions closing,  
The heart's best feelings gather home.  
Then in our souls there seems to languish  
A tender grief that is not woe;  
And thoughts that once wrung groans of anguish,  
Now cause but some mild tears to flow.

And feelings, once as strong as passions,  
Float softly back—a faded dream;  
Our own sharp griefs and wild sensations,  
The tale of others' sufferings seem.  
Oh! when the heart is freshly bleeding,  
How long it for the time to be,  
When through the midst of years receding,  
Its woes but live in memory!

And it can dwell on moonlight glimmer,  
On evening shade and loneliness;  
And while the sky grows dim and glimmer,  
Feel no untold and strange distress—  
Only a deeper impulse given  
By lonely hour and darkened room,  
To solemn thoughts that soar to heaven,  
Seeking a life and world to come.

## Big Leg, a Miami Chief.

His TRIAL FOR MURDER.  
The Indians of the Maumee and Wa-  
bash valleys, until very recently, held a  
sort of supremacy over the whole popu-  
lation of that region; or, at least so much as  
to cause their depredations among them-  
selves to be overlooked, or winked at by  
the civil authorities.

Fort Wayne, on the Maumee, for sev-  
eral years the head quarters of the Miami-  
nians, Ottowas, and Pottowattamies, was dur-  
ing the period, the scene of many a brutal  
murder, which for want of power to the  
white population, was suffered to go un-  
punished—or if punished, or noticed at  
all, was left to the Indians themselves to  
redress, by their own, well known custom  
of retaliation of murders, and frequently  
brought these warlike nations into hostile  
collision with each other.

At length, however, about the year 1825  
or '30, when the white population had in-  
creased to about two or three hundred, it  
was thought proper to assume a more au-  
thoritative attitude, and if possible to arrest  
the further progress of Indian murders.  
The resolution had hardly been formed,  
when an opportunity to try the white man's  
power was presented; one, too, which is  
no less amusing for its novelty, than charac-  
teristic of the Indian customs, and their  
entire ignorance of municipal law.

A Miami chief called Big Leg, because  
of the large and muscular dimensions of  
his limbs, was the first selected to under-  
go the transition from savage to civilized  
punishment.

His father at his outset in the world, had  
given him, as a part of his portion, a fine,  
young and interesting squaw. She was  
the child of the same father, but by a dif-  
ferent mother. Big Leg was a pure In-  
dian, but his squaw was the child of a  
negro woman, whom his father had taken  
captive in the wars. As the Indians had  
never read the xviii chapter of Leviticus,  
nor the christian codes founded thereon,  
they knew of no objection to a union where  
the tie of consanguinity existed only in  
half blood. They accordingly exchanged the  
relation of master and slave, for the more  
affectionate one of husband and wife—  
or rather of Indian and squaw; and as  
such Big Leg and his squaw lived to-  
gether for many years.

But at length, for some cause, of which  
we are not apprised they separated and  
agreed to pursue their respective journeys  
alone. Big Leg continued to reside in his  
ancient wigwam, and as he was a good  
hunter, generally kept it well supplied  
with venison. But she seemed to be less  
successful, or either from want to gratify  
a thievish nature, would return when Big  
Leg was absent and steal his provisions.

This incensed the Indian very much.  
By the custom of his nation she was his  
own property, which he might dispose of  
as he thought proper. But, as an act of  
Indian humanity, he chose rather to spare  
her life than to be her murderer—but it was  
on the express condition that she should  
leave him, and not return. His authority  
was now trampled upon, and as he thought  
his humanity was but ill repaid—but still  
he refrained from the exercise of his sov-  
ereign right, and again notified her that  
a further violation would certainly cost  
her life. This seems to have had but little  
effect. The same offense was again and  
again repeated. Big Leg now determined  
that his words should not be idle; and  
accordingly sought for an opportunity to  
consecrate his resolve. A few weeks only  
elapsed before an opportunity presented.  
He had followed her to Fort Wayne, where  
he knew she had retreated, and there, while  
lurking around in her pursuit, he discov-  
ered her in a yard, at work leaning over a  
washbasin. Now was the time he thought,  
to make good his words, and to prove his  
power. He accordingly closed up to her,

# SPIRIT OF DEMOCRACY.

"PRINCIPLES AND MEASURES, AND MEN WHO WILL CARRY THOSE PRINCIPLES AND MEASURES INTO EFFECT."

Vol. VI.

WOODSFIELD, OHIO, SATURDAY, AUGUST 25, 1849.

No. 24.

## Celibacy without Separation of the Sexes.

In a long and very interesting letter,  
published in the Tribune, is given an ac-  
count of a visit to Economy, a town in  
which the intercourse of the sexes is en-  
tirely suspended, and where, by the laws  
of the Community which inhabit it, prop-  
erty is common. The writer says:—"It is  
situated on the Ohio, 18 miles below Pitts-  
burgh, and the estate of the Community is  
a tract of some three thousand acres.—  
There are about one hundred dwelling  
houses. Equality is a fundamental prin-  
ciple of the Society; the dwellings being  
uniformly built after one model, and the  
material of dress being the same among  
all. The washing is done by steam in  
immense vats, which saves a vast deal of  
labor, and relieves the women of that  
hardest drudgery of the single household.  
Property here is held in common. In the  
morning, before breakfast, you see the  
women gliding about the town with pans  
of meat from the butchery, and bread from  
the bakery, each being supplied with the  
quantity needed by their respective fami-  
lies, 'without money and without price.'"  
I can vouch for the bread being the finest,  
and it seldom fails to rise well and get  
well baked. I reckon, under the skillful  
hands of the public baker. In all, there  
are a little over three hundred souls in  
the town now, and in consequence of the  
decrease of population from the original  
number, there are many dwellings vacant.  
There seems to be a fair prospect of total  
extinction under the governing principles  
of celibacy."

We add a longer passage which we  
think will interest our readers, as com-  
pleting this curious picture of human soci-  
ety. "I am not able to state the ground or  
philosophy of their doctrine of celibacy  
fairly, nor to quote the texts from the Bible  
which sustains it, but they are orthodox  
Christians, and rely on the Scriptures as  
confidently for its truth, as their antipodes,  
the Perfectionists of Oneida county, New  
York, do in their doctrine of community  
of their wives. I think, however, they have  
not reasoned the matter logically like the  
Perfectionists, and that their doctrine rather  
rests on sentiment and conviction of the  
heart, than theory and conclusion of the  
head. The history of its origin is this: In  
the year 1838, four years after settle-  
ment in this country, the older members  
began to believe that they were too carnal,  
were too much given to the lusts of the  
flesh, and the project of perfect continence  
was mooted. In six months the whole  
Society was imbued with the idea, and  
there was a general and spontaneous de-  
termination to adopt it. They consulted  
Mr. Rapp, and he approving, they hence-  
forth made it their rule of life. The men  
and women did not separate as the Shakers,  
but man and wife continued to live  
together as they do to this day. This was  
the hardest test of principle that men and  
women ever imposed upon themselves,  
and if absolute abstinence be a virtue,  
these people are the most virtuous people  
in the world. I doubt if history can fur-  
nish any parallel in their case; men and  
women, husbands and wives, young men  
and maidens, voluntarily agreeing to live  
as monks and nuns, (profess to) and yet  
remain together as usual in all ordinary  
relations, and under the same roof. As  
the principle was adopted, so it has been  
maintained—voluntarily. It is incorpo-  
rated with their religion, and is deemed an  
essential part of that purification which  
will fit souls for the happy places in the  
next world, but it has been made a law  
of social compact, the infraction of which  
would be attended with a special penalty.  
It is considered an individual concern,  
and if any man or woman give way to  
temptation, it only shows their weakness  
and exposes them to the loss of public es-  
teem. But public sentiment in an united  
community is a powerful agent in controll-  
ing human action, and in this case I am  
inclined to think has had much to do with  
preserving the inviolability of the principle  
of celibacy. The strictness with which it  
has been kept is remarkable. Most of the  
people are above middle age, and many  
of them are truly venerable. There are  
no boys or girls, no youths and maidens,  
and only a few children of the new comers.  
The unnatural silence of the town is strange  
and almost painful."

Such is but a single instance of an In-  
dian murder; cruel, barbarous and wret-  
ched in the extreme. The very recital shocks  
our nature, and brings down our whole in-  
dignation upon the poor Indian. He is sav-  
age and cruel, but he is wild and ignorant,  
and the dupe of civilized villainy, with an  
education, too, which makes it honorable  
to kill. But in this, as in every other In-  
dian murder with which I am acquainted,  
the principal ingredient in the crime was  
the bewildering spirit of intoxication;—the  
use of a poison which the Indian drank—  
but which the white man made.

Big Leg was arrested, put in jail, tried  
for murder, convicted, and sentenced to be  
hung. Then follows a train of simpli-  
cites, before which the gravity of the Law  
is turned into ridicule.

The Indian heard his sentence pronoun-  
ced, and looked with wonder upon the  
solemnity of the grave and sympathizing  
judge. But he knew as little what was  
meant or intended, as the man in the moon.  
At length however, after a great deal of  
trouble he was made to understand that  
he was to be suspended by the neck until  
he was dead. For a long time he  
was unable to appreciate this mode of ex-  
ecution. It was something entirely new.  
He was both a hunter and a warrior,  
learned in all the arts of Indian warfare;  
but the civilized idea of suspending people  
by the neck, had never before entered his  
mind. For a long time he knew not by  
what name, in his comprehension to call  
it; but having seen traders weigh with steel-  
yards, he adopted that idea, and accord-  
ingly called it weighing.

The word soon got out, and run through  
the whole Miami nation, that Big Leg was  
to be weighed by the neck till he was dead.  
Alarm and consternation followed. He  
was a useful Indian, a very good hunter,  
and killed most of the deer eaten by his  
tribe. For these reasons they wished to  
save his life, but they had been told that  
the law must be fulfilled—that is according  
to their interpretation as sanctioned by  
custom, that for blood, blood must be shed.

In this they somewhat resemble the  
Jews and from it and some other customs,  
have been supposed by some to be the de-  
scendants of the lost tribes of Israel.

The principal men of the tribe were called  
together to devise, if possible, some  
means by which to obtain the release of  
Big Leg, and at the same time to fulfill, if  
possible, the requisition of the law. An  
expedient was soon discovered, fully equal  
in their conception, to satisfy all the de-  
mands of retributive justice.

They had among their number a lazy  
Indian named Sam. Him they determin-  
ed to exchange, or, as they said "swap"  
for Big Leg. Accordingly they all came  
to town in a body, presented their propo-  
sition to the jailor, and urged their want of  
Big Leg. "Sam" said they, is a lazy  
worthless Indian—him you may take and  
weigh as much as you please. The ab-  
surdity of this proposition was only equal-  
led by the anxiety with which it was urged.  
But what was still more remarkable, and  
characteristic of the Indian government,  
was, that Sam was along and willing to be  
weighed.

Thus passed things with the tribe, while  
Big Leg lay in prison, patiently awaiting  
the time for his execution, and seriously  
contemplating the strange death he was  
about to die. He had never before heard  
of hanging. He knew nothing of the pro-  
cess, nor of the pain, attending the opera-  
tion. To inform himself, however, upon  
these matters, he got his dog into jail, fixed  
a cord around his neck, and hung it till  
it was dead.

He then told the jailor he did not wish  
to be weighed: "he had weighed his dog,"  
he said, "and it made dog very sick."  
They might shoot him, or kill him in any  
way that Indians kill men: "but while  
man's way no good."

The absurdity of a direct and forcible  
application of our laws to the condition of  
uncivilized man had now become too ap-  
parent to admit of further consideration.  
Every body saw the impropriety of inflict-  
ing capital punishment on the poor igno-  
rant Indian. His cause was, therefore,  
presented by the citizens to the governor,  
who very properly granted him the execu-  
tory pardon. Thus was Big Leg, after  
passing through a world of wonders, re-  
leased from his threatened execution, and  
sent home to his tribe on the Wabash,  
where he continued to reside until last  
year when I saw him in this city, with the  
rest of the Miami Indians on their way to the  
far West.

Caution.—Never enter a sick room in  
a state of perspiration, as the moment you  
become cool your pores absorb. Do not  
approach contagious diseases with an em-  
pty stomach, nor sit between the sick and  
the fire, because the heat attracts the vapors

## and near its walls the voice from Heaven,

and the light above the brightness of the  
sun, arrested his footsteps. The identity  
of the spot has been preserved to this day,  
the Christians of the city using it as a  
burial place.

The traveller can still walk through,  
shown by the credulous monk, the "street  
which is called Strait," and the very house  
occupied by Judas, where at the command  
of Ananias the scales dropped from his  
eyes.

So rich is the country in fruits and flow-  
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garden of the world." It is related of Ma-  
homet, that when, after crossing the desert,  
he saw this luxuriant valley, he exclaimed,  
that he desired but one paradise, and there-  
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ticipated after death—but turned aside  
without a close inspection of this tempting  
scene. Damascus has a peculiar impor-  
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Christianity in these parts. It has already  
been visited by the agents of the Bible and  
Missionary Societies. Being the great  
market where eastern and western mer-  
chandise is exchanged, the general re-  
verendous of Islam caravans from the north  
and east in their progress to Mecca, and  
rendered comparatively a safe residence  
by the efficiency of Mehmet Ali, it opens  
one of the most important and extensive  
fields of missionary labor. Another Paul  
may yet preach Christ in Damascus, and  
the moral aspect of this delightful country  
may present as cheering an aspect as the  
rich displays of its natural scenery.

## Daily Experience of a Gold Digger.

The California intelligence to the 10th  
June, showed that many of the miners  
were disheartened, while others were san-  
guine and full of spirits. In some cases,  
parties realized no more than \$5 per day  
—and in others, gold to the amount of  
\$20 was obtained, and even more. Mr.  
Seth Boyden, a correspondent of the New-  
ark Advertiser, writing from Saw Mill Val-  
ley, gives the clearest account of the op-  
eration of digging that we have yet met with.  
He says:

"We reached the valley of Sutter's Mill  
at 9 o'clock, A. M., April 15th. Put up  
our tent, packed away our baggage, and  
about 4 o'clock went to the diggings, gath-  
ering all the information we could from the  
people we found at work there, and wash-  
ed out 3 or 3½ dollars worth of gold.—  
On Tuesday I put the washer together,  
while others went to dig and prepare the  
dirt to wash. In the afternoon, we washed  
out \$10 worth, or the weight of an eagle.  
Wednesday, 17th, Mr. Davenport stayed  
at the tent while the other five washed all  
day, and obtained \$27.50. Thursday,  
18th, all hands together washed out \$32.50.  
Friday, 19th, obtained \$61 worth of gold,  
and on Saturday, 20th, \$82.50 worth, hav-  
ing struck a good bed of alluvial dirt,  
which we had to carry about 90 yards to  
the water. On Monday, 22d, collected  
\$67; Tuesday 23d, \$63.50; Wednesday,  
\$68.50; Thursday, \$58; Friday, \$53.50;  
Saturday, \$50. On Sunday we staid at  
the tent, washed up and made a dividend  
of five ounces of gold to each person, leav-  
ing six pennyweights in the treasury.—  
This is not up to what it is represented,  
being not over \$8 per day, and our ex-  
penses are enormous. It seems strange,  
that after all that has been said with re-  
gard to this country, no correct idea of it  
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"When a person arrives at San Fran-  
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mences. A person may go from San  
Francisco on the deck of a small vessel,  
and ride across the prairies in an ox wag-  
gon, but no person would risk riding up  
and down the mountains to Columbia,  
(Sutter's saw mill,) thence fifteen miles to  
the Spanish bar on the middle branch of  
the American fork, the nearest mine that  
yields sufficient to pay for working. A  
good horse will carry about 100 pounds  
across the mountains, at an expense of  
about fifty cents per pound; from that a  
person must take his blanket, tools and  
victuals on his own back, and climb his  
way wherever he goes.

"You may wonder why we have staid  
here so long. The reason is, that the  
water is so high that minors do not work,  
and it will exceed six weeks longer on ac-  
count of the snow melting on the moun-  
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risen some three feet since we began to  
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river is about 75 yards wide, and from  
five to ten yards deep, on a descent from  
2 to 3 or 4 feet in 100, and runs like a  
train of cars over the rocks, making ten  
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A person coming to dig, selects his  
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Here are "Abana and Parphar, rivers  
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## Denominational Statistics.

The Methodists in the United States, in-  
cluding the church of north and south, and  
those denominated Protestant, number in  
their body, 1,178,636 members. The  
Protestant portion number but 63,000 of  
this large aggregate. The number of  
Methodist churches is not reported in the  
tables from which these statistics are com-  
piled. The number of ministers in the  
episcopal portion of this body, is 5,080.

The Baptists, including the Regular  
Anti-Mission, Free-Will and others, have  
11,266 churches, 6,950 ministers, and  
813,921 members.

The Presbyterians, Old School and  
New, have 4,027 churches, 3,264 minis-  
ters, and 334,453 members.

The Congregationalists have 1,896  
churches, 1,612 ministers, and 193,093  
members.

The Episcopalians have 1,192 church-  
es, 1,404 ministers, and 67,550 members—  
here are 212 more ministers than churches.

The Lutherans have 1,425 churches,  
599 ministers and 149,625 members.

The Associate Reformed, Cumberland  
and other Presbyterians, together with  
Reformed Dutch and German Reformed  
churches, have 2,052 churches, 2,091  
ministers and 241,740 members.

The Roman Catholics have 997 church-  
es, 917 ministers and 1,199,709 members.

The Unitarians have 244 churches.—  
The number of ministers and members  
are not reported, but the number of minis-  
ters is doubtless as large as the number of  
churches, if not larger. If the churches  
contain, on an average, as many as the  
Orthodox Congregational churches, the  
aggregate number would be 27,532.

The number of churches of these several  
denominations, exclusive of Methodists,  
which are not reported, is 21,931. Al-  
lowing the Methodists 10,000 churches,  
the whole number would be about 33,000.

The whole number of ministers in these  
denominations is 22,893; and the whole  
number of members of churches, 4,197,141.  
Supposing the population of the United  
States to be 20,000,000, it would give one  
professor of religion to every five of the  
population—not including children, one  
to every three and a fraction. How many  
of these professors of religion are not pos-  
sessors, we may not presume to say, but  
undoubtedly the Omnipotent One would  
make a very material deduction.

The Baptists have the largest number of  
churches and ministers. The Catholics  
have the largest number of members.—  
The Methodists have the largest number  
among the Protestant denominations.—  
The O. S. Presbyterians have 175 more  
churches than the New School, 152 more  
ministers, and 23,953 more members.—  
The Old and New School Presbyterians  
together, have 2,160 more churches than  
the Congregationalists, 1,652 more minis-  
ters, and 141,360 more members.—*Pres-  
byterian Advocate.*

## They are Coming to the Guillotine.

Yes, deny it as you will, talk of Peace  
and Moral Suasion as you please, the  
Kings of Europe are coming to the Guillo-  
tine. The people have offered the olive  
branch, and have been answered by the  
massacres of Paris, Vienna and Rome.—  
The Kings only talk in accents of Murder.  
To crush the last hope of human freedom—  
to crush it by the murder, not of individ-  
uals but of nations—to crush it by invoking  
armies of assassins in military gear and  
armies of assassins in priestly robes—such  
is the purpose of the Kings of Europe.—  
Let them go on their way. They have  
lied before God and Man, have sworn so-  
lemn oaths only to break them, have given  
the People Carnage in return for Mercy—  
and now they are clearing the track to-  
ward the Guillotine. They are sharpen-  
ing the axe for their own throats. Well—  
if they will have it, why let them go on in  
their march. If they will persist in refus-  
ing to the nations of Europe the smallest  
shred of liberty, why let them reap the  
harvest which they have nourished with  
the blood of the human race.

Do you remember 1789 and 1793?  
Do you remember how France, driven to  
despair and madness—an army of cut-  
throat soldiers on her frontiers, and an  
army of cut-throat spies in Paris—was  
forced to raise the guillotine? Look over  
the events of the past year, and you will see  
that the same thing is about to happen in  
1849 which took place in 1793. The Kings  
of Europe may issue their proclamation—  
may raise their armies—may command  
their eloquent defenders, in Church and  
Press, but—

It is only to the Guillotine that they are  
marching after all. Is it not sad, to see  
them go, with troops of Lords at their  
heels—go so bravely—to the Guillotine?

We do not love the policy of blood. We  
have no love for war, and nothing but ab-  
horrence for the Scaffold and the Guillotine.  
But no man with the slightest vestige of  
common sense, can fail to perceive, that  
all the wars and guillotines of the last cen-  
tury, are shortly to be outdone by the  
events of the present year. The People of  
Europe will have Liberty—will have  
Land—will have the Rights of Labor.—  
They have tried to obtain them all, by the  
path of peaceful reform. Now, the Kings  
have driven them to the Guillotine. They  
have written GOLGOTHA upon the face of  
Europe. They have murdered the French

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in the streets of Paris, they have slain the  
Hungarians on their own soil, they have  
butchered the Romans, beside the very al-  
tars of God. They have been filling the  
Cup for eighteen months: now it runs over:  
the voice of Abel's blood goes up day and  
night, from every hill and plain of Europe,  
and Divine vengeance treads fast upon the  
heels of Cain—Cain with a crown upon  
his brows, or a priest's robe on his form—  
Cain on the throne of Austria or Cain up-  
on the Presidential Chair of France.

—How sad and terrible are the les-  
sons of history! At the present hour, not  
a King in Europe but is flushed with the  
hope of triumphant murder, and mean-  
while the axe is being sharpened, the tim-  
ber is being cut, and the basket and saw-  
dust are being prepared, and—all for the  
Guillotine.—*George Lippard.*

## Our Savior.

The following is the description of the  
personage of Jesus Christ, as it was found  
in an ancient manuscript sent by Publius  
Seutlus, President of Judea, to the Roman  
Senate:

"There lives at this time in Judea, a  
man of singular character, whose name is  
Jesus Christ. The Barbarians esteem  
him a prophet; but his followers adore him  
as the immediate offspring of the immortal  
God. He is endowed with such unsur-  
passed virtue as to call back the dead from  
their graves, and to heal every disease  
with a word or touch. His person is tall  
and elegantly shaped—his aspect amiable  
—reverent. His hair flows in those beau-  
tiful shades which no united colors can  
match—flowing into graceful curls be-  
low the ears, agreeably crowning on his  
shoulders and parting on the crown of his  
head, like the head dress of the sect of  
Nazarites. His forehead is smooth and  
large—the cheek without spot, save that of  
a lovely red—his nose and mouth are form-  
ed with exquisite symmetry—his beard is  
thick and suitable to the hair of his head,  
extending a little below the chin, and part-  
ing in the middle like a fork—his eyes are  
bright, clear, and serene. He rebukes  
with majesty—counsels with mildness—  
and invites with tender and persuasive  
language. His whole address, whether in  
word or deed, being elegant, grave, and  
strictly characteristic of so great a being."

## Pleasures of the Mind.

There is no principle of the mind which  
is not capable of creating pleasures for it-  
self and others; while, on the other hand,  
there is none, whatever the excellence of  
its nature, by being ill directed may not  
prove the source of individual and gen-  
eral suffering. The thirst after knowledge,  
that undying desire of the mind